

# SUGGESTIONS

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DEVOTED  
TO THE  
STUDY OF  
SUGGESTIVE  
THERAPY,  
HYPNOTISM,  
TELEPATHY,  
SUGGESTIVE  
EDUCATION OF  
CHILDREN,  
DREAMS, VISIONS,  
AND ALL PSYCHICAL  
PHENOMENA.

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# SUGGESTIONS.

VOL. I.

DECEMBER.

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## What Cures Disease?

S. F. MEACHAM, M. D.

**B**EFORE we can answer the above satisfactorily to ourselves or others, we must know what we are to mean when we speak of disease and by cure.

The time has never been when all could agree as to what constituted disease. We do not agree now. The time was when most people thought disease an entity that gained access to the body from without and contended with the real occupant and owner for possession of the organism.

We then switched to the opposite extreme, and contended that it was not an entity but simply a lack of adjustment between the organism and its environment, or between the different portions of the organism itself. This is the belief entertained by the majority to-day. There are, however, a great many, and the number is on the increase, that think disease a negation only, that everything existing is mental, and that incorrect thought is all there is of disease. In fact, that disease is ignorance.

Let us not make the common mistake of thinking that, because we may not happen to belong to the latter class, that the idea is nothing but ignorance, and not worthy of our attention. The past has always been making this mistake and waking up next morning to find itself mistaken and that there was a soul of truth in the despised idea.

Majorities are not always correct. Let us not forget, either, that we know *phenomena* only. Not a single *ultimate fact* has ever enlightened the mind of man. If we knew such a fact we could not, from the nature of our minds, know that it was ulti-

mate. So we must acknowledge that, in the above matter of disease, *we do not know*. Of course I have not forgotten that there is a class that knows almost everything, and can find out the small delinquent in a few minutes if occasion should require. But I am not writing for them. In fact, *they* will not read this journal, for we are simply investigators, ever ready to see the new and to acknowledge our need of light.

But we must have some idea of what we are to mean when we use the term *disease*. We all have some idea of what *ease* means, *dis* as a prefix means a negation, a negative; so disease means strictly the absence of ease. But there are many well-known disordered states that do not cause any consciousness of their presence at all. This idea, then, while correct as far as it goes, is too narrow for us.

The phenomena we call matter exist. The phenomena we call mind, also exist. As to their relation to each other, we neither know nor can at present know. But we shall mean by disease a lack of harmony between the person and environment, leaving out of mind what either is in itself. The above is hypothetical only, but the best we can frame at present.

Now, what is it to cure? We shall mean simply to re-establish harmony, or adjustment. To cure is to restore health. Perfect adjustment or perfect equilibrium is impossible, a moving equilibrium being the ultimate attainable at present.

Now, what is it that cures disease? Is it drugs? Is it the life principle? Is it mind? Is it all of them? Again we lack the elements of a positive answer. It is always well to be honest, so that we may know where we are at and where to look for advancement. We do not know what an atom really is, or whether any such thing exists, if we mean a definite, indestructible entity.

What are chemical affinity, gravity, gravitation, electricity, heat, light, and nerve force? What is the real relation of ether to ordinary matter? If ether is non-granular, possesses no interstices, how can it be denser one place than another, more dense *in* solids than *out* of them? How can a perfect solid vibrate? If there are no atoms to move, what does move? *If the entire mass* how can it when all space is filled full of it? Let us frankly acknowledge that we know nothing at all of any of these, save as phenomena alone. So much for matter.



Now, what do we know of mind? What is it? A force? Yes, but what kind of a force? What kin is it to the other forces of nature? Are they all really one with different manifestations? If so, what is that one? We are told that all our so-called elements are compounds, and that hydrogen is probably the only real element that exists. If so, how much better off are we?

What is hydrogen? Is it mind, or what is it? If not mental, how does mentality grow out of it? We know states of consciousness alone. What they are or what it is that is conscious we do not know. Now, if we know neither body nor mind, how can we know how either can cure disease or how either can become diseased? Which are we, anyway, matter with minds as functions, or minds with bodies as products? This question has been asked by every mind spoken into life out of darkness.

It has appealed to every nation and every tongue for all ages, and it still stands with impregnable front to progressing man. No use in lying about it. No use being fools, nor trying to fool either ourselves or others. We do not know the answer. The questions of life, of mind and matter, of disease and its cure, must still await the coming of some brighter day, some more intelligent race. Till then we must remain in doubt, dealing with occurrences as they appear to us severally.

Let us cease quarreling with each other and bunch the lighted tapers gathered from the gloom that each may see more clearly. We know that apart from all theories of nature and cause, diseased states exist; that the phenomena of life are not known apart from those of matter; that following the administration of drugs there is a re-adjustment of the organism and many times re-established harmony—health.

The drug is in the vast majority of cases always an outsider, never really becoming incorporated into the cell, the real potential factor on the material plane. The drug, then, is simply a new element in the environment. The cell, in attempting to adjust itself to the new factor, is brought into more harmonious relations to other cells and to outside conditions.

We must remember, however, that everything following the administration of a drug is not the effect of the drug. Some of those changes would have occurred whether the drug had been

given or not. Again, the suggestions given with the drug cannot be ignored. They, too, have their effects. The personality of the physician, the confidence he inspires in patient and attendant, have a marked influence. The mere presence of the physician is a suggestion of relief and the expectant attention thus aroused has a marked influence.

Subtract all the above and what is left is the effect of the drug itself. How difficult it is to do this goes without saying. The above modifying circumstances explain why one physician gets such splendid results from some line of treatment and cannot possibly tell any one else so that he can get like results.

How often we explain our pet drug or drugs to some friend and describe minutely the conditions in which we give them only to have him, after trial, affirm that they are no account for him. The drug does act, however, but simply by changing the environment of the cells. The real cure takes place by the cell endeavoring to adapt itself to the new surroundings.

The real potency is in the cell. If it reacts to the change well and good; if not, no matter what change may be made in the surroundings, there will no cure result. The cells may, however, actuated by the *same force or forces* that induce them to act at all, to build up, tear down and repair, restore conditions without the drug. So I think one may safely say that the force utilized in cure is from within from the life of the cells, the drug being the other portion of the problem, though at times of vital importance. Yes, at times vitally necessary, at present, at least.

But when are they so necessary? When is the result due to drugs alone? Who has sufficient analytical power to separate and describe this question so that all may be satisfied with the answer and thus harmony be restored? An appeal to the centuries past and the millions of minds living, fails to get any satisfactory response. Drugs are given and cures take place, but the hidden processes behind the results are at present unknown.

The drug fails, yet the person gets well through the influence of suggestion, or at least following such suggestion. Mental Science, too, has its devotees, and Christian Science, etc. All the latter may fail, and the drug appear to succeed. So where are we? Let us be frank with ourselves. What cures disease?

If we claim with some that Nature, *with a capital letter*, cures, and that all these procedures remove obstructions only, still what do we mean? What is Nature so considered and how does it work? Are we any further along when we have said *this say*? Do we know any more about *what the real obstructions to health are*, whether *material* or *mental* and how forced to subside, than before?

If life does the curing and is aided or hindered by all our attempts, and which it shall be depends on our knowledge of its laws, still we are in the gloom, for what is life? Is it an entity or a force, or a condition of matter, the *latter being the entity*? How does it cure? What is law? Is it a real entity, a force outside of mind and matter, forcing them to act, or is it simply a name we give to phenomena as they occur, and as we think *they must occur*, simply because they have so occurred in our experience? Must things occur in some pre-determined manner or in accord with some blind force, or has Nature flexibility and conscious working toward definite ends? Who really knows? How wide and powerful is the influence of mentality or psychic force in the world?

Many phenomena are now thought to be psychic that were formerly supposed to be material only. Much that is either wholly or partially unconscious is believed, on good evidence, to be mental. How much is really included in this unconscious psychic field? Does it enfold all Nature, including disease and its cure? If not, where are its boundaries?

I write the above that we may see clearly just where we stand and how little we really know of disease and cure, and that each creed, ism and sect may be seen to be a guess that may *contain some truth*, but is not likely to contain it all; that while each should guess vigorously and aim earnestly to be in harmony with the reality of things, he may see the necessity of keeping the gateway to his belief wide open and be hospitable to all respectable comers and goers.

All that we are really entitled to say at present is that disease is a lack of harmony with surroundings; that cure is re-establishing this equilibrium or balance; and that any force whatever, drug, thought, or what not, capable of aiding in this process, is curative in the true sense of the term; that no school has at pres-

ent all the truth about these matters, and that all should have the same right to guess in the face of the unknown ; that no law and no public let or hindrance should interfere with the widest possible field of investigation ; for, as I have already said, no ultimate truth is as yet known, entitling any to say thus far and no farther : " I am the Saviour, you the murderer of the diseased." Quincy, Ill.

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We are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features—any meanness or sensuality to imbrute them—*Thoreau*.

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Unkind treatment of cows will generate a poison in their milk, and this unkind treatment is not confined to blows or neglect—a point to be seriously considered by those who have young children dependent on cow's milk. Angry words or loud abuse will affect them. Horses, too, are affected in like manner, and made nervous and irritable by profanity directed against them. Laughter will, as we all know, hurt the feelings of a sensitive dog, accustomed to the friendship of a family—*Harper's Bazar*.

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This is an era of remarkable progress and discovery. But the most wonderful of all the new accomplishments is man's discovery of himself. Only through evolutionary interpretations has this been possible. Without such a divining-rod, he had no way to measure his own proportions or to estimate his relations, and therefore had no idea of his size and importance.—*Henry Wood*.



# That Last Waif.

AN OPEN LETTER FROM MR. FLETCHER.

AUDITORIUM ANNEX,  
CHICAGO, October 20th, 1898. }

*To the Editor of "Suggestions" :*

DEAR SIR:—I take pleasure in giving you a brief synopsis of "That Last Waif ; or, Social Quarantine," for your magazine. The work is a public one, the information on which the contentions of the book are based having come from a large number of people, both in this country and in Europe, and the proceeds are dedicated to the rescue of neglected waifs, so that I am glad of any opportunity to give publicity to the work, and I esteem the one you have offered a very desirable one.

Since I visited your free clinics a number of times and observed your methods of treating ills I have been impressed with the value of just such means of dispelling illusions and setting the mind free to do its appointed work in managing the physical equipment of men, women and children.

It—your method, as I observed it—is, like all good teaching, after the manner of the kindergarten, as Froebel planned it for children.

Dr. Parkyn, an educated physician, the medical limb of your staff to diagnose conditions in patients so as to know the direct causes of troubles, carries out an important necessity in quarantine, which enables the workers to locate the point of weakness, which is oftentimes not where it seems to be upon the surface.

This preliminary is merely an expression of appreciation.

The term "quarantine" will not be as well understood by your readers in the north as by southern readers, and we debated for some time the advisability of using it, but, as it is the only term that means just what we wished to convey, we attached it to the label, resolved to explain it when necessary.

"Quarantine" means nothing except prevention, complete seclusion, entire protection and thoroughness. Seaport quarantine does not exist while there is opportunity for one microbe of



infectious disease to enter at the ports, and, on the exclusion of that *last microbe*, the security of the country under quarantine is maintained.

It is an established and undisputed fact that Society suffers all of its ills from the neglect to properly educate children, not necessarily in intellectual culture as commonly taught in the schools, but in character-building and habit-forming, so that they shall have a useful equipment ready for the natural energy of life.

I believe, and have made the assertion quite widely, so far without dispute, that there is no mental heredity. That the mentality of each new life is the one immeasurable surprise which Creation has for man. The capacity of a mind may be foremeasured somewhat by the brain tissue capacity which the race has developed, so that a Caucasian may be expected to inherit greater and finer brain capacity than an Ethiopian or an ape, but there is no continuity of sequence that will condemn the children of perverse and degraded parents to similar perversity and degradation. Neither does genius beget genius except in rare instances. The rule is quite contrary to all measured laws of progression in either direction, and hence mentality comes into life as a surprise from the Creator, subject to the environments provided by parents and society. From the time of conception this is of wonderful importance, and the pre-natal period is as important almost as the later conscious period of the being.

The success of the best managed kindergarten training within the past thirty years, and which has rapidly been accumulating proof within the past five years, shows that there are no *bad* children imposed upon the world by the Creator. There may be an occasional weak mentality with perverse tendencies as the result of being born to weak minded parents of epileptic taint, but these are too few to note, except as proving the general rule by contrast.

The reports that I have collected confirm the assertion that fully ninety-eight per cent. of children have been reformed and returned to good and useful citizenship, after having been criminal in fact, as well as having been nursed in criminal breeding ground; simply through the methods of the industrial schools of the latest pattern. These schools assume that the

natural child plant is straight and sound and will bear good fruit, but is only bent and twisted by its environment, and hence, in the spirit of love and patience they proceed to straighten and heal the unnatural bent. If these institutions succeed in reclaiming practically all of the normal cases submitted to them, what will not prevention do when it shall have been generally used to forestall the necessity of cure.

It is on this showing that the project of a Perfect Social Quarantine is founded. If the Creator sends cultivable minds into the world subject to the cultivation by man into good citizens and they are protected or warped by the environment provided by Society, then all crime and idleness and disorder ; and, of a truth ! all disease ! are the crime and the shiftlessness and the disorder and even the diseases of contagion and, therefore, are the responsibility of Society, inasfar as there has been neglect to supply environment suitable for the right training of children.

There is no necessity of replacing the family institution with State care. The family institution need not be disturbed in any of its traditional sacredness. Character Schools need only supplement the family institution to enable children to choose a character out of available teaching. The experience of the best kindergarteners has been that children will always choose the good from what is taught at the school instead of the bad which it sees the misery of at home. Children come into the world unprejudiced and pliable, so that they are the best kind of natural judges. They prefer the sweet and the simple and the good because their taste has not been perverted. While the natural love instinct attaches to the mother in particular, the respect and reverence which attach to purity and excellence will turn to the teacher and the parent will only suffer by contrast.

The root of our troubles, socially, morally and physically, is the ignorance of parents and the exaltation of *laissez faire* under the foolish belief that it is an attribute of liberty.

There is no model of education available to those most in need. The primary schools take children at an age when character may have been already warped and twisted. The environment up to that time actually invites neglect, and, in many cases,

positive abuses to some, and, out of these *some* grow the seeds of our troubles.

If Society should place day nurseries and kindergartens and manual training schools and domestic science schools and farm schools, or, whatever other methods of training might be chosen, in such close proximity to each other that no child could escape their influence, *that* would constitute Social Quarantine and Society need not fear a failure in accomplishing the desideratum of eliminating the causes of crime and unrest.

The cost of such institutions for children is but little. The cheapest sort of equipment in the way of buildings is all that is needed in addition to cleanliness and other God-like suggestions.

It is an undisputed fact that such employment of money as would provide Perfect Social Quarantine would save a community, within a short generation, say, fifteen years, from one quarter to one third of all the taxes by doing away with most of the correction and punishment of crime.

Since I have made the assertions relative to the economy of Social Quarantine I have received abundant proof of the correctness of my contention. At Toledo, Ohio, recently, where I went to speak on the subject, I was informed by the Chief of Police that, as the result of a suggestion from Mayor Jones to the police, the arrests had fallen off more than one half. It was simply the application of the London method of dealing with delinquents whereby the officer warned uneasy or intoxicated persons when he observed them load-up for disturbance, or interfered gently in the beginning if there were to be a quarrel, and settled it peacefully. It was simply a suggestion relative to the preference of prevention to correction or punishment.

The mayor read a report at a convention of societies in which it was stated that there were no occupants of the city jail; whereupon I suggested to him that it would be a good suggestion to put a "to rent" sign upon the building, save the expense of running it, and go wholesale into the prevention business which had been so efficacious in a trial way.

It only costs a dollar a month or less to train and nourish children in the hopeless districts; that is, training and nourishment necessary for supplementing that furnished at home. The

state must remember that it has to care for these same children in some form or other as they do not browse on Nature's free supply. Is it not better then to spend a dollar a month on them for a few years when they require so little, in giving them an equipment that will return the cost many fold, than to neglect to care for them and have them cost the state thousands of dollars a minute later on, as they do sometimes in the frenzy of aimlessness and disorder, in times of industrial depression?

Only a small portion of the money expended now in teaching morality and religion, if applied co-operatively and earnestly to the establishment and maintenance of a Strict Social Quarantine, would effect it completely and leave money to spare, while religion and morals would be easy to instill into the material protected by Social Quarantine, as they are natural products of pure thought and free energy.

The twentieth century of the Christian Era is due on the first of January, 1901. The Twentieth Century Ideal is a thoroughly civilized social condition, in the countries where the people rule and make the laws. *Civilization does not exist in a country while there is one child born into its care that has no show on earth to be good.* There are thousands of children born into the United States every year who literally have no show on earth to be good. Besides the infants, who are breathing the malarial air of crime with their every breath, twenty thousand children of primary school age in Chicago and a like number in New York were denied a place in the public schools of those cities at the beginning of the recent term opening. Think of it! forty thousand children in those two cities alone *denied* the rational facilities for the prevention of criminal tendencies. It was not a case of the children not wanting to learn to be good and useful, but a case of being denied the chance to learn to be good citizens. Could the cause of Cuban *reconcentrados* be more crying than the case of these innocents, buffeted about by evil chance and taught idleness and tempted to crime, in the midst of a great so-called civilized nation?

On the other hand, one fourth of the effort and one tenth of the expense undertaken for the Cuban *reconcentrados* would rescue the neglected babies of our own land from present



neglect and give them a chance to choose between the good and the bad, a chance which is now denied many of them.

The aim of the book is to quicken the public conscience to act as vigorously in the rescue of our own neglected children as they did in the cause of the Cubans, to dissipate the cruel assumption of a necessarily "Hopelessly submerged ten per cent. stratum of Society," to turn attention towards prevention in order to avoid necessity of correction and punishment, and generally to change the method of teaching from the haphazard to the practical and thorough.

HORACE FLETCHER.

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Not he who distrusts the methods of reason, but he who follows every line of investigation, finds at last all lines melt into transcendent beauty, all fade into the hallowed mystery that is pervaded by the peace of God.—*Jenkin L. Jones.*

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Drudgery is the gray angel of success. The main secret of any success we may hope to rejoice in, is in that angel's keeping.—*Wm. C. Gannett.*

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I am owner of the sphere,  
Of the seven stars and the solar year,  
Of Cæsar's hand and Plato's brain,  
Of Lord Christ's heart, and Shakespeare's strain.

—*R. W. Emerson.*



## Compensation.

M. S. FIELDING.



THE subtle law of compensation pervades all nature. It is an attempt at re-adjustment of circumstances and things. The wildest tornadoes are but supreme efforts to equalize the general temperature of the atmosphere; the mad rush of the winds around the calm center of low pressure, ceases only when equilibrium is restored. The pull which the moon exerts upon the ocean is constantly check-mated by the law of gravity; thus causing the ebb and flow of tides, which prevent stagnation and greatly assist in the oxidization and purification of the waters. The lonely and unbroken expanse of the North American prairie, like a trackless sea, stretches its billowy sameness to every point of the horizon, but, lo! the compass-plant is there to show the direction to travelers: only a tall weed with little claim to fragrance or beauty, yet, its leaves point north and south as unerringly as the needle to the pole, and furnish a striking proof of that Infinite Consciousness that enfolds all creation.

"Look at this delicate plant that lifts its head from the meadow,  
See how its leaves are turned to the north, as true as the magnet;  
This is the compass-flower, that the finger of God has planted  
Here in the houseless wild to direct the traveler's journey  
Over the sea-like, pathless, limitless waste of the desert."

This evidence of purpose in nature may not be relegated to her prodigality of production, nor to coincidence, but to a law of necessity that seeks expression wherever it needs expression. Instances of nature's economy are not lacking; the fishes in the mammoth cave of Kentucky having no use for eyes in that subterranean darkness, are not supplied with those organs. This wise adaptation to environment is found everywhere; it speaks of the over-soul behind it.

Compensation is a protective agency; a kind of economic watchfulness to prevent the destruction of one condition by another. In the primeval forest, we have evidence of it at every step, for here man has not stepped in to interfere with nature's

operations. Students of nature have found that she compensates the extreme helplessness of many insects to combat birds and other enemies, by giving them the exact tints of their surroundings, so that they are less easily discovered. Examine almost any wild flower, and you will be apt to find an insect lurking in the corolla, whose wings resemble the petals so closely that they might have been woven in the same loom of nature. One might go on indefinitely multiplying instances of this beautiful adjustment of things.

When a person is wounded, whole battalions of the standing army of the white corpuscles in the blood rush to the scene of action, and literally devour the bacterial would-be intruders into the system. The tear gushes forth to wash the mote from the eye. The nostril is lined with fine hairs which intercept the particles of dust on their way to the lungs. When one organ of the body is weak or over-taxed some other organ tries to do double work and so keep the machinery running. If certain faculties of the brain are developed to an unusual degree, there is a corresponding lack of development of other faculties. Those who concentrate their attention on some special line of work are usually absent-minded; mathematicians are proverbially so. Through all the avenues of life there runs this principle of compensation. We devote our time to certain lines of work, and are rewarded by success just in proportion as the work is well done. Sometimes circumstances occur which uproot us from all our past experiences; but we immediately begin to transplant ourselves in new soil, and branch out in new directions. This uprooting may be painful, but it means growth, and new energy, and usefulness. A bruised plant sheds its fragrance on the air, but it dies from the very cause of that unnatural expenditure.

"The dice of God are always loaded. The world looks like a multiplication table, or a mathematical equation, which, turn it how you will, balances itself. Take what figure you will, its exact value, nor more nor less, still returns to you. Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed, in silence and certainty."

The mother who fondly broods over her bosom babe, sees Time steal away the sweet helplessness, and put in its place the

sturdy limbs and independence of the boy ; the boy disappears in the man. There is a gain and loss account running all through life, and the sheets balance to a dot. It may be long years before the account is closed, but somewhere, sometime, the balance is struck.

"Life invests itself with inevitable conditions, which the unwise seek to dodge, which one and another brags that he does not know, brags that they do not touch him ; but the brag is on his lips, the conditions are in his soul."

The trees are bare in winter, that they may conserve the forces which shall burst forth as foliage and blossom in the summer, when the direct rays of the sun make shade more needful. The garment of snow keeps out the cold, and the frost hermetically seals the surface of the earth and lakelet, till the rigor of the temperature is modified ; and thus life is preserved in the roots of trees and plants, and in the fishes, which would otherwise perish from the cold. Utility prevails everywhere.

Compensation is but another word for cause and effect, retribution, justice. It is an immutable law, beyond mortal control. It is as fixed in its operations as gravitation ; as general as sunshine ; as active as the principle of life itself. "Whatsoever a man soweth, that shall he also reap," saith Jesus. "Ye cannot escape Karma," says the Buddhist. "Is there one word which may serve as a rule of practice of all one's life?" asked one. The Master (Confucius) answered, "Is not Reciprocity such a word? What you do not want done to yourself, do not do to others."

Our characters are symmetrical in proportion to the degree in which we realize our ideals, and shape them forth in the conduct of life. The inward music is made discordant, as we fail to keep time, and move in harmony with it. The discord sometimes compels us to return to our true vibration, as pain drives us to obey the laws of health. "As a man thinketh in his heart, so is he." Thought is a transforming principle, and brings into material being the conditions which harmonize with itself. If a man love his fellow man, his actions conforming to his thought, are directed towards the alleviation of the poverty and ignorance around him. Such action being in accord with the undeniable "Power that makes for righteousness," bears fruit abundantly ; spreads and multiplies with an increasing ratio ; becomes—

"The presence of a good diffused,  
And in diffusion ever more intense."

That love-thought came from the Infinite mind,—widening in ever-enlarging circles, it must in obedience to the law, reach towards Infinity.

Nemesis, tho' blindfolded, follows relentlessly on the heels of every movement that is not in accordance with rectitude. Her tread is noiseless, but her stroke is sure. How astonishingly the ancients grasped these universal laws, and wrought their meaning into fable, and sculptured it in stone! "The Furies," they said, "are attendants on Justice, and if the sun in heaven should transgress his path they would punish him." Thought is a vital function of the soul. It may radiate forth in waves of helpfulness, hopefulness, and cheerfulness, or the opposite of these qualities if we become selfish and bitter. The prayer of Socrates, "O God, grant that I may become beautiful within," may be repeated by us to-day as expressive of our greatest need, that we may, thereby, make the without,—the environment—beautiful also; not in possession of material things alone, but in appreciation of the true, the beautiful, the good.

Every impulse towards the realization of the perfect, the beautiful in character is met with a mysterious response. It is as if a hand of Divinity laid hold of us, and helped us up one more step of life's steep incline. Our feet may slide back at times, but the help follows the aspiration, as night follows the day. We must learn to discern the Real and bring ourselves into relation to it, as Michel Angelo saw the angel in the shapeless block of marble, and proceeded to release it.

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The highest compact we can make with our fellow, is,—  
Let there be truth between us forevermore. . . . It is sublime to feel and say of another: I need never meet, or speak, or write to him; we need not reinforce ourselves, or send tokens of remembrance; I rely on him as on myself; if he did thus or thus, I know it was right.—*Emerson.*



## The Cure of Stammering, Stuttering, and Self-Consciousness by Suggestion.

HERBERT A. PARKYN, M. D.

**I**N every community of every country in the world, some individuals will be found who stammer or stutter. Physical pain sinks into insignificance when compared with the mental tortures most of these individuals undergo. There is nearly always a limit to physical pain; the sufferer at any time can be made comfortable by the use of anodynes; no such relief comes to the average stammerer, and with few exceptions his torture ends only in a welcomed grave. This does not apply to all who stammer, however, for some of them have very happy dispositions, although that is the exception rather than the rule; and we must remember that for every stammerer with whom we come in contact—there are dozens who are never heard, and but seldom seen—the majority of them preferring to remain in seclusion rather than to suffer the torture which they invariably undergo when they appear in public. Only those who treat stammering and have consequently come in contact with some of these recluses, can appreciate the sufferings of this portion of the human race; and no physician can take greater pleasure in snatching a patient from the jaws of death, than does the suggestionist in relieving one of these stammerers.

Stammering is a nervous disease, and should be treated by our physicians; but as a rule, our physicians are the last ones who attempt to treat this particular disease. There are several reasons for this: In the first place, the treatment of this complaint is not taught in any of our medical colleges, and very few of our physicians care to attempt to handle such cases, because they know nothing of the condition. The average physician, when asked for advice about the complaint has to rest content after saying that the condition is due to nervousness, and that the child *may* outgrow it. He may supplement this opinion by



prescribing some nerve sedative, which in the end is very likely to increase the nervousness.

There are several schools for the cure of stammering in this country, but the number of permanent cures from these institutions is very small. Many of the students are dismissed cured, but some return to the old habit for the reason that they have been treated by a system which did not appeal to their understanding; and the confidence with which they were inspired came from the conditions found in the school environment; in place of being founded on solid psychic principles.

The study of psychology and suggestion on the part of teacher and pupil, and their intelligent application is the only method which promises a permanent cure of stammering. The confidence and cure of a stammerer should be based on the rock of knowledge. When a stammerer thoroughly understands the principles which underlie his cure, he is cured forever.

There are at least three causes which may make perfect speech impossible, viz., faltering, stammering and stuttering. These three conditions are likely to come to any of us occasionally, under certain mental conditions, but it is only when they occur habitually in an individual that treatment is necessary.

A man falters when he weakens or breaks more or less completely in utterance; the act is occasional, not habitual, and for reasons that are primarily moral, belong to the occasion, and may be various.

A stammerer has great difficulty in uttering anything; the act may be occasional or habitual. The result is broken and inarticulate sounds that seem to stick in the mouth. Sometimes there is complete suppression of the voice.

A stutterer makes sounds other than those he intends to make. The act is almost always habitual, especially in its worst forms. The immediate cause is often excitement, and the result is a quick repetition of some one sound that is initial in a word which the person desires to utter, as c-c-c-c-carpet. There is a spasmodic and uncontrollable reiteration of the same syllable.

The causes of habitual stammering and stuttering are varied and sometimes obscure. Self-consciousness is probably the chief cause in most cases; while in others, it may be due to imitation;

improper breathing; St. Vitus dance of muscles of articulation; nervousness—the result of functional troubles; insufficient vocabulary in one who thinks very rapidly; too large a tongue; infectious diseases; injury to the head, etc. Stuttering is found more often in men than in women, and a German authority gives the following reason—"greater motility of all the voluntary muscles is found in women than in men, *the tongue included*."

With the exception of one or two forms of stammering, I believe that all forms of stuttering and stammering may be cured under proper suggestive treatment. I have yet to see the first case of stuttering unrelieved by this form of treatment when properly given. In the treatment of these cases it should be remembered that in ninety-nine cases out of one hundred the patient is the victim of habits of thought, articulation, and respiration—sometimes of one, but generally of all of these. It is obvious, therefore, that a study of the treatment of these complaints resolves itself into a study of the formation and cure of habits.

In treating a case of stammering or stuttering we never tell the patient that we are going to break him of his habits, for, as a matter of fact, we do not break old habits, but enable him to form new ones, which in time supersede the old ones. If he has a habit of self-consciousness, we systematically build up a new habit of thought, which, when it is established, leaves the patient master of himself on all occasions. Habit is formed by repetition only. By continually having the patient think the right thoughts he comes into perfect harmony with himself and his environment. The suggestions which bring this result have to be given with a view to suit the individual requirements, as no two cases are ever alike. This habit is the most difficult to replace, and much patience and persistence is usually required, especially in those who are highly suggestible, since they do not use their reason so well in outgrowing unfavorable suggestions as those who are less suggestible, and in consequence are more apt to be controlled by their reason.

In the self-conscious condition the patient is always thinking of himself—of the impression he is making on those with whom he comes in contact, and he always suspects that those who look

him directly in the eyes, do so simply to watch his embarrassment. One suffering under this condition will seldom look a person with whom he may be speaking straight in the eyes, and when enjoined to return the glance, he will invariably declare that he prefers not to do so; because he considers the person looked at would feel embarrassed himself, and would think an attempt was being made to stare him out of countenance, consequently he would not inflict the same torture upon others which he fancied they intentionally inflicted upon him. At other times the patient may be enjoying himself without a trace of self-consciousness, but if a question be directed to him, or a lull occur in the conversation, the patient's mind immediately reverts to himself, self-consciousness returns, and in an instant his hands and feet seem heavy, he feels awkward, blushes deeply, thinks that the eyes of every one in the room are upon him, and he is afraid to speak or move, much less to look around him. If this condition continues for a length of time, the victim usually becomes very retired, refusing to meet strangers or even intimate friends.

It is impossible for one who has never suffered from this trouble, or who has never come in contact with such cases, to form any idea of the mental torture experienced by the sufferer. As I said before, physical pain seems to sink into insignificance beside it; and when the demon of self-consciousness fastens upon an individual, I know of no torture to which it can be compared.

In the treatment of this condition, the first thing to be done is to completely change the environment of the patient, to get him away from his old haunts and associates—away from those whom he fancies are aware of his condition. A patient of this class should be treated as frequently as possible. He must have constant mental stimulation and encouragement. Such a patient is given certain commissions to execute, and these commissions are of such a nature that, if left to his own inclinations, the victim would never carry them out. For the time being, therefore, the sufferer places himself in the relation of employee to employer. I have never failed to secure the patient's co-operation in carrying out this plan of procedure. During his treatment in the suggestive condition, I lecture to him on timidity, pride, and self-esteem. I point out that he has no physical defects; that his

education is much better than that of the average individual (which is generally true); that there is nothing in his personal appearance, from head to feet, that would tend to attract special attention towards himself; that he is very foolish to flatter himself that the average busy individual has time to examine critically his mental, physical, or tailor appearance. I impress upon him the idea that we are going to teach him a new method of making and receiving advances from those with whom he comes in contact, and how to place himself in harmony with his environment. I never refer to his condition, but keep holding before him mental pictures of the way in which he intends to act in the future, until, eventually, he unconsciously carries out the suggestion given. In time the patient's manhood, independence, confidence, and self-esteem assert themselves, and his old condition disappears from the horizon of his conscious thought, and is only recalled as one recalls a bad dream.

Besides the removal of self-consciousness, if present, respiration must be attended to, and various exercises given, with the view of making the control of the muscles of respiration a voluntary one, so that they will obey the slightest wish of the patient. Then the patient must be taught to articulate correctly, and to be careful that whenever he speaks in public every sound is made according to rule. Few stammerers speak in a substantial tone of voice. A good, firm tone of voice must be cultivated, and it is necessary to see that the mouth is always well opened in speaking, for most stammerers simply let the words slip out between the teeth, and there is no decision in words so formed. A stutterer should not utter a word after commencing treatment, unless it is spoken with the above rules in mind. In forming a new habit, it is best to avoid returning to an old one for even an instant.

Old stutterers seem unable to produce the vowel sounds properly and will hesitate on the consonant preceding a vowel sound for some time. The consonant is not really produced until the vowel sound commences; for instance, in saying butter, they will stick over the *b* until they get hold of the vowel, when the whole word is produced. The sound made is like this—*b-b-b-b-butter*. As a matter of fact the *b* is produced several times



whereas it is the *utter* which they hesitate to attack. When this is the case, the patient must be taught the relative significance of vowel and consonant sounds; and to speak sentences with prolonged vowels and short consonants. Sometimes in these cases one or two lessons suffice to enable the patient to speak correctly,—especially if he is not highly suggestible.

In treating young children the best plan to pursue is to give the mother thorough instruction in the treatment of habits and stuttering. When this is done and the mother keeps up the constant treatment which is required to cure a child, splendid results are obtained, and another victim is relieved of a life of suffering.

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Candor is the seal of a noble mind, the ornament and pride of man, the sweetest charm of woman, the scorn of rascals, and the rarest virtue of sociability.—*Bentzel—Sternau.*

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Everything lives, flourishes and decays; everything dies, but nothing is lost: for the great principle of life only changes its form, and the destruction of one generation is the vivification of the next.—*Good.*

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Nothing can work me damage, except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault.—*St. Bernard.*

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Education commences at the mother's knee, and every word spoken within the hearsay of little children tends towards the formation of character.—*Hosea Ballou.*



# Crystallomancy.

ERNEST BELTANE.

(CONTINUED).



HE most celebrated of all devotees of the crystal was Dr. Dee. In Part II., Canto 3, of *Hudibras*, he is thus described by the satirical Butler :—

I've read Dee's prefaces before,  
The Devil and Euclid o'er and o'er,  
And all the intrigues 'twixt him and Kelly  
Lescus and the Emperor would tell ye,  
Kelly did all his feats upon  
The Devil's looking-glass, a stone ;  
When playing with him at Bo Peep  
He solved all problems ne'er so deep.

The stone described in *Hudibras* as "the devil's looking-glass" is considered by Mr. Hockley to be one which, having come into the hands of Horace Walpole, was sold at the Strawberry Hill sale in 1842, and which he describes as "composed apparently of a flat, circular and highly polished piece of cannel coal, about six inches in diameter."

John Dee was born in London, 1527, was Fellow of Trinity College, Cambridge, visited the Low Countries in 1547, lived afterwards in Louvain and Paris, and returned to England in 1551, when he became Rector of Upton-on-Severn. He was arrested under Mary, on suspicion of being attached to the cause of Elizabeth. The latter afterwards showed him much kindness, \* and when in 1564 he left England to pay a visit to the Emperor, and fell sick at Louvain, she sent two doctors to inquire into his condition. Later, Dee settled at Morlake, where he became famous as an astrologer, and where in 1583 his library of 4,000 books was plundered by the people.

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\* "Her Majestie willed me to fetch my glass so famous, and to show unto her some of the properties of it, which I did ; her Majestie being taken down from her horse by the Earl of Leicester, did see some of the properties of that glass, to her Majestie's great contentment and delight."—*Diary of Dr. Dee*. March 16, 1575.

Kelly, who was the scryer or seer in most of Dee's experiments, became associated with him in 1582 and with Dee was induced to go to Germany to visit Albert Lasky. Dee was afterward banished from Poland by the Nuncio of the Pope and was recalled by Elizabeth to England in 1589. Through the influence of Archbishop Whitegift and Lady Warwick he was appointed Chancellor of St. Paul's, and two years later, Warden of Manchester College.

His son, Arthur, often mentioned in his diary, was brought up under Camden and became Court Physician to Charles I.

His account of his various experiments may be read in a thick folio volume, edited with a quaint and entertaining preface by Meric Causubon, who belonged to the generation following Dee, and who examines the subject with much learning and care though with an amusing air of superiority and condescension. He seems to entirely acquit Dee of the charge of charlatanry and imposture, which has been brought upon him by some, for he says :

"I think that no man will make any question but that the poor man did deal with all possible simplicity and sincerity, to the utmost of his understanding at the time. And truly, this one thing excepted, his mistaking of evil spirits for good, it doth not appear by anything, but that he had understanding and perfect use of his reason to the very last."

Dee's method differed so much from that of his predecessors that his scryer or seer, Kelly, could not be very well described as being "unpolluted" or "one that had not known sin," for he appears, from all accounts, to have been an arrant knave who had lost his ears in Lancashire for some of his misdeeds in that county. The child, who seems to have always been such an important accessory to the act of crystal gazing, seems to have existed in Madimi, one of their most frequent spirit visitors, who is thus described :

"A pretty girl of seven or nine years of age, attired on her head with her hair rowled up before and hanging down very long behind, with a gown of Sey, changeable green and red, with a train that seemed to play up and down like, and seemed to go in and out behind my books lying in heaps."

They also had some twenty other visitors, who appear in the crystal in endless variety, from "Angelicall Creatures and Spirituall Beings down to a Divel of Hell." Dee seems to have had a theory that the Shew-Stone was a means of testing the spirits whether they were of God, for he says they "had warrant that into the stone no wicked spirits should enter, but without the stone ill-doers might deal with them unless God prevented it."

Some of their visitors are described minutely. One is, "A woman like an old Mayde, in a red petticoat, and with a red silk upper bodies, her hair rowled about like a Scottish woman, the same being yellow." Another,—"A goodly tall man, aged, all in black, with a Hat on his head." We have also, "A young man sitting on the side of a ditch,"—"a multitude of young children,"—"a thin visaged man," and among the Angelicall Beings, Esmeli, Gabriel, Michael, Nalvage, Uriel, as to whom Causubon says, "Whether all Interlocutors I know not, because I do not remember, neither doth it much concern."

They not only see these persons but hold long conversations with them; the stone also produces other sounds, sometimes of a rather disturbing nature. On one occasion, Kelly says, "I have heard a voice about the Shew-Stone very great, as though men were beating down of mud walls,—the thumping, the shussing, and cluttering is such." Another time we read, "It thundereth in the Stone."

The nature of the message received is as varied as the style of the messengers. The Angelicall Beings usually relieved themselves of a good deal of "Sermon-like Stuffe," somewhat stale and thin in quality and with an affection of originality, and an assumption of importance in their teaching. Madimi is "a pleasant little Chatterbox." The Scottish Mayde was apparently "on a journey, too busy-wise to stop talking," and somewhat offended by the persistence with which a man, whom she had met with on her way, inquired, like another historical character, "Where are you going to, my pretty Mayde?" She answers, "Belyk you are of kyn to these men,"—some others she had met,—"for they are also desirous to know whither I go."

No matter what may have been the private character of Kelly, his sincerity about the crystal cannot be doubted. The following story removes all doubts on that score. It seems, according to contemporary history, that Kelly had sold himself to the devil, who promised that he should live 1,000 years. (He died at something like fourscore, so the compact was evidently of no avail, or one of the parties to it did not keep his end of the agreement.) Perhaps to provide for such a long mundane career, Kelly was anxious to sell his accomplishments to the highest bidder, and ungratefully left his master in the lurch on more than one occasion. Once, however, his designs were frustrated; though, by the way, the tale ended by Kelly receiving an addition to his salary. There appeared, after the usual preliminaries of prayer and self-mortification, "One in the very top of the Shew-Stone much like Michael," and soon certain words were seen, which Kelly, not understanding Greek, declared to be "Gybberish." Madimi, who has not delved very deep into the classics, is of the opinion that the language is Syriacke, in which opinion she is supported by Dee, "but this he said," adds Causubon, in commenting upon the story, "to jeer at Kelly."

However, the message, as translated by Causubon, ran thus. "This fellow will overthrow this work. His baggage is in readiness And he doth very much endeavor To withdraw himself from this common friendship Take heed that you give him no occasion For he doth mightily plot by art and cunning How he may leave you forever."

The descriptions given of the Shew-stone itself are so fragmentary and conflicting that Causubon is of opinion that Dr. Dee had more stones than one, which he accounted sacred, including the "Principal Stone" and "this other stone," and "first sanctified Stone," usual "Shew-Stone and Holy Stone." In another place he says:

"The form of it was round, as appeareth by some coarse representations of it in the margins (not given in edition of 1659), and it seems to have been of a pretty bigness. It seems it was most like unto crystal, as it is called sometimes *Inspecto Crystallo*,—*nihil visibili apparuit in crystallo sacrato, praeter ipsius crystalli visibili (sic.) fornam*..... It is a secret of



Magick which happily may be grounded, in part at least upon some natural reason (not known unto us), to represent Objects (externally not visible) in smooth things."

Of the history of the stone and how it came into Dee's hands, nothing can be discovered. It appears in the very first scene, and is an important feature in almost every part of the story. In a letter to Rudolph, Emperor of Germany, Dee says :

"The Holy Angels for these two years and half have used to inform me . . . . . Yea, they have brought me a Stone of that value that no Earthly Kingdom is of that worthiness as to be compared to the virtue or dignity thereof." And in another place :

"The Emperor, desirous to see the Stone brought to me by an Angel, willed me to come tomorrow also to dinner."

The surroundings of the Shew-Stone seem to have been a matter requiring great attention. Even when on a passing visit to the Emperor we find that an oratory is arranged, and "the Angelicall Stone set in the frame of gold on the Table," and when at home, Dee frequently speaks of the oratory or sanctuary, also of "curtains" and "a veil." These curtains, however, are not to be confounded with another "curtain" often mentioned, which "a man would think at first perchance . . . . . somewhat outward, but it will be found otherwise, it was seen in the Stone, and appeared of different forms and colours." It served in fact as a sort of drop scene to distinguish between the acts, and was sometimes superseded by "a ball or cloud of smoak."

(TO BE CONTINUED).

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The sense of honor is of so fine and delicate a nature, that it is only to be met with in minds which are naturally noble, or in such as have been cultivated by great examples, or a refined education.—*Addison*.

## Practical Suggestions to Mothers.

M. SCOTT CAMERON.

**T**HE ever-growing interest in the problem of training children calls for response from those of us who have any suggestions to offer after due consideration and experience. I submit this paper in the hope that a few practical hints may be gathered from it which shall be helpful and stimulating to the many tired mothers who may read it. We shall begin with the baby. From the moment of his birth he is ready to acquire habits, and to rule with the usual imperiousness of the average "bald-headed tyrant from no-man's-land." It is possible to teach him correct habits from the very beginning. A baby who is too much handled becomes nervous and peevish. His normal condition for the first few weeks is sleep, broken only at intervals for nourishment, etc. Any infringement of this law of his being results in the penalty of wakeful nights and worn out nerves on the part of the mother.

So much of tenderness and hopefulness is shed around the baby ! Its every movement or cry meets a ready response in the heart of the mother, and its helplessness needs all her tenderness and devotion ; yet the dear one is often injured by the unnecessary attention of the nurse or mother.

I have a case in mind which will illustrate the point I wish to make. A baby girl was born to young parents ; it was the first grandchild in the family circle, and naturally a great deal of worship was lavished upon the new comer by young and old. The baby was taken up and handed around from one to another, and admired and commented upon during the first week of its life. Consequently it formed the habit of crying to be carried around. It received impressions very early, and began to observe objects when only three weeks old. It slept in fitful intervals, crying to be taken up the moment it awoke. It became wakeful at night, and slept periodically during the day. When the baby was a year old, the mother told me she had not enjoyed one night of unbroken rest since the day it was born. This strain on the

nervous system was apparent, for she looked years older in that time. When the little miss was two years old she had developed a habit of indulging in fits of crying and weeping without any apparent cause; she would continue in spite of every effort to stem the tide, until completely exhausted; then she would go to sleep on the floor, and her pathetic little face was most appealing in its baby sorrow. She was constantly taken around among her aunts and relatives, and allowed to do just as she pleased. She was a delicate little thing, on whom it would have seemed cruel to exercise any form of punishment or discipline; besides, she had such lovable cunning ways, and was a little sunbeam when she was good. The poor child had been unwisely treated from the first, and her nervousness and peevishness were the result of her training and environment. Too many impressions were forced upon the tender brain; and her precocity was bought at the expense of her physical development.

Being an old friend of the parents, I ventured to express to them my opinion on the subject of training babies; they listened with little interest; for what young couple does not know "all about it" better than anybody else? Besides *their* baby was quite different from other uninteresting babies, and altogether the most wonderful and knowing baby that ever was born! However, my opportunity came with an invitation to lunch with the mother one day; when she told me she was looking forward with much dread to becoming a mother again. This was late in spring. I suggested to her that she should procure a reliable nurse girl for her little daughter, and let the child live out of doors as much as possible all summer; thus relieving herself of the constant strain of her presence and at the same time doing the best possible thing for the child. She acted on the suggestion and soon the little one began to grow rosy and strong. She slept the sleep of the tired after her long hours in the sunshine; she was coming as close to Nature as a city child could come, and her delight in the trees in the parks was beautiful to see. Her fits of temper gradually disappeared as the over-strung nerves became relaxed and normal. Meanwhile the mother enjoyed many quiet hours during the day and slept soundly at night. She read pleasant and helpful books, and took an interest in suggestion, learning to

apply it intelligently and faithfully. She was a very young mother,—scarcely eighteen when she was married. Prior to that time her interests had been in social matters; hence, she had not the experience or knowledge necessary to secure the best results in the training of her children; but she realized the importance of proper training and was willing to try to improve. We put our heads together, and laid plans for the new baby, not ignoring the importance of pre-natal influences. As these were carried out carefully the results warrant a recital.

The baby was a beautiful boy. From the first he was kept in a quiet room, away from every sound that could be avoided. The light was subdued, and he was never taken out of his cot (not cradle) unless he required feeding or some other necessary attention. Naturally he slept long hours the first two months; he was fed at intervals as regularly as possible, and immediately returned to his cot, where he went to sleep without any crooning or rocking. The mother always spoke to him in a low monotone, scarcely above a whisper, wisely avoiding a too rapid cultivation of the auditory sense; the whole atmosphere of his surroundings was conducive to rest and quietude at this early period. When he was six months old he was the very model of infantile health and happiness. He was allowed to roll on the floor, and had for his companion a beautiful Scotch collie dog, whose devotion and gentleness could be relied upon. He learned to walk by pulling himself up beside the dog, which patiently submitted to all his little master's familiarities, and seemed to appreciate the trust incumbent upon him of taking care of the baby. It was a picture to see them both curled up in a heap on the floor asleep, the baby's little yellow head pillowed on the dog's shaggy coat.

When the boy was a year old he had learned to amuse himself with anything that might be given him. It was thought best to confine him to a few simple blocks and a ball which gave him more pleasure than a house full of toys give most children. After he learned to walk his sister was his playmate, she was no longer "the baby;" people had grown used to her charms and she was mercifully left alone; and so became more happy and healthy by being less self-conscious. These



simple facts may seem to some hardly worth recording, but in them principles are involved which have important issue. As there has been no attempt at exaggeration, we may make the following deductions: Children may form habits from the moment of their birth, and these habits play an interesting part in the comfort of the household, as well as in the welfare of the baby; it is not best to crowd too many impressions on the tender brain; the senses should at first be developed slowly; isolation from every condition that would promote self-consciousness is desirable. In a word:—simplify the surroundings, and above all things provide something to love as soon as the child is awake to other individualities besides his own.

(TO BE CONTINUED).

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Nature, who has made no two leaves to resemble each other, has endowed our souls with a still greater diversity, and imitation then is a kind of death, since it robs each of its individual existence.—*Madame de Staël*.

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That action is best which procures the greatest happiness for the greatest numbers.—*Hutchinson*.

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Our grand business is not to *see* what lies dimly at a distance, but to *do* what lies clearly at hand.—*Carlyle*.

## Telepathy.

ASTRA.

[CONTINUED.]

**A**N interesting class of telepathic phenomena is formed by the cases where similar thoughts have occurred and impressions been made in minds far apart without any known methods of communication. Many of the cases reported in late years have been supported by the evidence of persons of unimpeachable character, leaving no doubt as to their occurrence, and are of such a nature as to preclude all idea of coincidence. It is also found that in almost every case there is some previous relation between the two minds in communication, as in a condition of anxiety for the absent or a very strong yearning. The following cases, collected by the Society for Psychical Research, are excellent examples of this class of phenomena, and having been proved to the satisfaction of a committee appointed by that body, may be considered reliable:

On September 9th, 1848, at the siege of Mooltan, Major-General R—, C. B., then Adjutant of his regiment, was most severely and dangerously wounded, and supposing himself dying, asked one of the officers with him to take the ring off his finger and send it to his wife, who, at the time, was fully 150 miles distant, at Ferozepore. On the night of September 9th, the wife of General R— was lying on her bed, between waking and sleeping, when she distinctly saw her husband being carried off the field, seriously wounded, and heard his voice saying, "Take this ring off my finger and send it to my wife." The apparition haunted her all the next day and the words uttered by her husband's voice kept repeating in her mind. The mental condition into which the vision threw her was anything but an enviable one; and her anxiety can be better imagined than described. In a few days news came to her that the General had been severely wounded in the assault on Mooltan. He survived, however, and is still living. Quite a long time after the siege the lady heard from one of the officers who helped to carry the General from the field,

that the request was actually made to him, just as she had heard it at Ferozepore at the time it occurred.

The next case is still more remarkable, as the impression was conveyed to minds at the same time, the agent being in an abnormal state. It was related by Dr. C. Ede, of Guildford, Surrey, England, to whom it was told by Lady G. and sister, a short time after the occurrence:

Lady G. and her sister had been spending the evening with their mother, who was in her usual health and spirits when they left her. In the middle of the night the sister awoke in a fright, and said to her husband, "I must go to my mother at once; do order the carriage. I am sure she is taken ill." The husband, after trying in vain to convince his wife that it was only a fancy, ordered the carriage. As she was approaching her mother's house, where two roads meet, she saw Lady G.'s carriage. When they met, each asked the other why she was there. The same reply was made by both, "I could not sleep, feeling sure my mother was ill, and so I came to see." As they came in sight of the house, they saw their mother's confidential maid at the door, who told them when they arrived that their mother had been taken suddenly ill, and was dying, and had expressed an earnest wish to see her daughters.

Dr. Ede relates a little incident which happened to him personally. About a half mile from his home there was a house inhabited by some ladies, friends of the family, and outside of the dwelling there was a large alarm bell. One night Dr. Ede awoke and said to his wife, "I am sure I heard Mrs. F.'s alarm bell ringing." After listening for some time they heard nothing and went to sleep again. The next day Mrs. F. called upon his wife, and said to her, "We were wishing for your husband last night, for we were alarmed by thieves. We were all up, and I was about to pull the alarm bell, hoping he would hear it, saying to my daughters, I am sure it will bring your husband, but we did not ring it." Mrs. Ede asked what time it was; Mrs. F. said it was about half past one. That was the time Dr. Ede awoke, thinking he heard the bell.

In the memoir of the late Bishop Wilberforce, a similar transmission is recorded in the following words: "The Bishop

was in his library at Cuddesdon, with three or four of his clergy writing with him at the same table. The Bishop suddenly raised his hand to his head and exclaimed: 'I am certain that something has happened to one of my sons.' It afterwards transpired that just at that time his eldest son, who was at sea, had had his foot badly crushed by an accident on board his ship." The Bishop himself records this circumstance in a letter written at the time, and dated March 4th, 1847: "It is curious," the Bishop writes, "that at the time of his accident, I was so possessed with the depressing consciousness of some evil having befallen my son Herbert, that at last on the third day after, the 13th, I wrote down that I was quite unable to shake off the impression that something had happened to him, and noted this down for remembrance."

The transference to a sleeping percipient of the impression of a distressing accident, is the last form of telepathic experience we shall take up in this article. There are many instances of this kind, and still more of the apparition of a dying person perceived by a distant mind in dream and in vision. Cases of transferences where the agent is in this most momentous of all conditions, seem, however, to differ from the less momentous cases in the fact that the number of them, where the percipient is asleep, large as it is, is disproportionately exceeded by the number where the percipient is in a state of normal waking consciousness. It will be well to illustrate these last classes by the following cases:

The Rev. R. B. F. Elrington, Vicar of Lower Brixham, vouches for the fact that the following occurrence in his parish was described hours before the arrival of the news confirming the fears which it occasioned, and he certifies to the good character of the witnesses.

In the early spring of 1881, Mrs. Barnes, of Brixham, Devonshire, whose husband was at sea, dreamed that his fishing vessel was run into by a steamer. Their boy was with him, and she called out in her dream: "Save the boy!" At this moment another son sleeping in the next room rushed into hers, crying out, "Where's father?" She asked him what he meant, when he said he had distinctly heard his father come upstairs and kick with his heavy boots against the door, as he was in the habit of



doing when he returned from sea. The boy's statement and her own dream so alarmed the woman that early next morning she told her neighbors of her fears. News afterwards came that her husband's vessel had been run into by a steamer, and that he and the boy were drowned.

The following narrative was had from three independent sources, viz.: (1) Letter from Mr. John C. Strefford, 39 Mount street, Welshpool, son of the superintendent of police, whose dream is recorded and who is now dead; (2) verbal account taken down from Miss Phillips by Mr. Hensleigh Wedgwood; (3) letter from the Rev. J. E. Hill, Vicar of Welshpool. All the accounts are practically identical, the only discrepancy being the length of time for which the girl was imprisoned. The incident is related briefly as follows:

About 1871 Miss Phillips, of Church street, Welshpool, had a deaf and dumb maid. This girl fell ill and needed a change of air, and Miss Phillips proposed to send her to her brother for three weeks. The girl was very unwilling to go, and on the appointed morning, a Tuesday, she handed over a tray which she was carrying upstairs to another servant and was not seen afterwards. Miss Phillips and her friends in great alarm searched the house all over, including the cellar in which the girl was afterwards found. On the following Friday (or possibly the Wednesday) morning, the superintendent of police, Strefford, called and said that he had an impression on his mind that she was concealed in the house and begged to be allowed to make search. Miss Phillips consented, and Strefford, who had never been in the house before, walked straight to the door of the cellar stairs and went down. In the cellar they found the girl jammed fast in an open flue directly beneath the fireplace in the room above, the ashes of which it was meant to receive. The opening from the flue to the cellar was not above eighteen inches high, and the girl had drawn some carpeting after her so as to conceal her legs. They were compelled to get bricklayer's tools and dig down the bricks before they could get the girl's body out.

Now as to the cause of Mr. Strefford's assurance that he would find her there. "My father," says Mr. John C. Strefford, awoke my mother in the middle of the night and said, 'I know

where that poor girl is. She is up a chimney in the cellar belonging to the house in which she lives.' He could not rest after this : got up at five o'clock, went to the house and found the girl as above narrated."

During the early part of September, 1898, the following account of a terrible accident followed or accompanied by a telepathic message, was transmitted by cable to the press of this and other countries.

A young man named Livio Cibrario, belonging to one of the most ancient families of Turin, while attempting to climb the peak of Rocciomelone, in the Maritime Alps, lost his way, and on the following morning a search party found his body, terribly crushed and bruised, at the bottom of a deep crevasse. Count Cibrario, the young man's father, who was at Turin, and knew nothing of his son's unfortunate expedition to the Rocciomelone, on the night of the accident aroused the rest of the family, announcing with tears in his eyes that Livio was dead. He had seen him distinctly he said, blood flowing from his battered head, and had heard these words spoken in a tone of terrible anguish :—

"Father, I slipped down a precipice and broke my head, and I am dead, quite dead."

The other members of the family tried in vain to persuade the poor Count that the ghastly vision was nothing but a nightmare, and the bereaved father continued in a state of anxiety bordering upon distraction till the morning, when the official confirmation of the accident reached him. The case is a remarkable one as the Count is a very quiet, matter-of-fact person, not in the least nervous and has never taken any active interest in psychical experiments.

Since the arrangement of topics has brought us around at the end to what we started at, sleep or vision on the part of the percipient, and since no department of our subject has been the field of more folly and superstition than this same realm of dreamland, we may take the present opportunity of stating what dreams are evidently most deserving of notice. Dreams form, no doubt, the most assailable part of our evidence. They are placed almost in a separate category by their intimate connection with the lowest physical, as well as the highest psychical, opera-

tions. The grotesque medley which constantly throng through the gate of ivory thrust into discredit our rarer visitants through the gate of horn. For our purposes, then, the dreams must have been noted down, or communicated to others, directly after their occurrence. If concerned with grave events, those events must not be of a chronic but of a critical kind, such as sudden danger or actual death. If concerned with trivial events, those events must be in some way bizarre or unexpected, not such everyday occurrences as a visit from a friend or the arrival of a present. To all dreams, however, one objection may be taken which has plausibility enough to be worth a minute's consideration. It is said that millions of people are dreaming every night, and that it might be expected, according to the doctrine of chances, that some few out of so vast a multitude of dreams would "turn out true." But, in the first place, an extremely small percentage of this multitude of dreams contain as their single or culminating point the definite sight of some one else in unusual or exciting circumstances.

There are few exceptions to the rule that we are the heroes of our own dreams, and when a single strong impression survives the moment of waking, an occurrence which in itself is comparatively infrequent, the impression is far more often than not of circumstances in which we ourselves are central. And, in the second place, a dream which leaves on the mind a sense of interest or disturbance, extending far into waking hours, is with most of us a decidedly rare event, and is a *comparatively* rare event even with those to whom it occurs oftenest, if the number of their dreams be completely realized. The very fact of a dream being specially remembered and noted may be taken as a proof of its having been exceptional. Far rarer, of course, are the cases where these two rare characteristics are combined, and where a vivid impression of another person in unusual or exciting circumstances, having been first produced in a dream, survives as a haunting and disturbing influence. If the dreams of a single night in this country could be counted it may be doubted whether so large a proportion as one in a million would be of this character. And when this immensely reduced number of dreams is considered, the number of occurrences, coincidently with the dream

of the identical event dreamed of, so far from exemplifying the law of chances, would be found to set it completely at defiance. If it be still objected that this argument at any rate does not apply to cases of coincidence where the event or scene is not of an unusual or exciting kind, and is remembered sufficiently to be noted without the production of any haunting impression, the reply is obvious. Of ordinary and unexciting events and scenes the number possible to imagination is practically infinite; the trivial details of circumstances which any single person can in imagination connect with the various persons of his acquaintance so clearly outnumber the remembered dreams of his whole lifetime, as to put the coincidence of dream and reality again completely outside the law of chance.

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Pleasures lie thickest where no pleasures seem ;  
There's not a leaf that falls upon the ground  
But holds some joy, of silence or of sound ;  
Some sprite begotten of a summer dream.

—*Blanchard.*

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Thought by thought is piled, till some great truth  
Is loosened, and the nations echo round,  
Shaken to their roots, as do the mountains now.

—*Shelley.*

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Who does the best his circumstance allows,  
Does well, acts nobly ; angels could no more.

—*YOUNG—Night Thoughts.*



# SUGGESTIONS

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## EDITORIAL.

### Suggestions to Teachers.

The harmony of development of body, mind and soul, so beautifully begun in the kindergarten, seems to be arrested on the threshold of the primary grades. With few exceptions, the children, after leaving kindergarten, seem to lose their inspiration, and the glad light fades out of young faces; they become less happy in the school work, and in a large degree seem to be re-

moved from that delightful nearness so appreciable in the kindergarten. This observation leads one to seek the reason for this difference, and to ask if it be necessary. We know that the work begun in the kindergarten goes on under changed conditions and new adaptation to circumstance; that the education of the senses is carried upward through experiment and investigation; that the daily study of earth, air, water, plant and animal life establishes growing relationship between the child and nature; that his mental activities and physical powers are constantly stimulated; yet there is a "fine something" wanting. This, it seems to me, is the element of sympathy so largely bestowed, and the entire trustfulness so thoroughly cultivated between teacher and child in the kindergarten. In the primary grades the teacher assumes a new and more distant attitude towards the pupils. She allows herself to find fault, lose her temper on occasion, and instead of the sweet-faced teacher, who plays, and works, and sings with the pupil, she often becomes a sort of moral policeman, ready to pounce on small offenders and execute summary justice upon them. A well-known educator remarks: "All the plays of the kindergarten emphasize the child's sympathy with his fellows, and his unselfish care and helpful love for others. The child is put into intimate relations with nature, with man, and with God." In the primary grades the child is thrown upon his own slender resources for self-control, put upon his good behavior, and in a manner isolated and denied that spontaneity of action to which he has heretofore been accustomed. He is given the suggestion frequently that he is a "bad boy," when from some perfectly natural cause he breaks the rules, and his self-respect suffers in consequence. If the law of suggestion were properly understood by teachers, they would hesitate to employ that method of correcting faults in their pupils. They would wisely commend every effort at obedience and industry, and ignore occasional slips.

We create conditions by thought. We are all familiar with the effect a clever speaker can produce upon his audience; he juggles with their emotions and intellect; he communicates his own enthusiasm to them until they are ready to laugh or weep with him, or even die for a principle, as the case may be. The

eloquent speeches of Patrick Henry stimulated the hearts of other patriots, and aroused in them that indomitable courage, energy, and persistence of purpose which ultimately led to freedom and independence. This subtle mode of communicating energy and inspiration should be one of the tools of the teacher. She must keep her own personal feelings in the background, and clearly demonstrate that the subject under consideration is the one thing to which the voluntary attention must be applied.

Thought creates ideals, and ideals create emotions. Through the emotions character is built up or impaired. A teacher who will calmly and persistently work for harmony and attention by preserving her own soul in patience, will be rewarded with the desired result. Louise Parsons Hopkins, Supervisor of the Boston Public Schools, says: "This is one of the lessons I wish the teachers could learn: How ineffectual is their endless fault-finding and trivial correction to secure good order; how paralyzing their nervous chatter or impatient scolding becomes to the real power of the pupils for doing what is urged upon them; how much more to the purpose is one wave of enthusiastic interest than a thousand pattering drops of expostulation and reprimand! And I wish, also, that we could observe how futile are most of our endeavors to arouse the sense of duty without having first aroused the affections in either their human or divine relations." Ah! there is the point—without having aroused the affections the relation between teacher and pupil is nearly always antagonistic. The ideal teacher must be devoted to her work, she must recognize its importance and far-reaching effects upon the character of the individual and his or her relation to humanity; she must be a philanthropist, possessed of skill, wisdom, and above all things, sympathy, which is but another name for love, in order that she may co-operate with the state in its effort to make good citizens.

Teaching is defined as the art of promoting human growth, not merely the hearing of recitations and appointing of lessons. Intellectual culture without heart culture is a barren process; the mere accumulation of facts without special reference to their influence on the conditions of life is as chaff compared with wheat. Bare facts without any heart-throb in them are only husks.

Love of the work itself outside of the question of remuneration is necessary to the happiness and success of the teacher. In the schools which the poorer class of children attend, it is sometimes difficult to recognize the "mute inglorious Milton" in the rude and not over clean specimen of humanity the dainty and refined teacher is obliged to tolerate. Unless she can look below the surface to the human soul and lend herself to its development and salvation from ignorance and low ideals, she had better change her occupation. If her attitude toward this class of children is kindly, she develops in them kindly and social instincts. In fact they reflect her own feelings towards themselves as a clear lake reflects the clouds. Nothing but kindness and helpfulness will check the waywardness of children, and banish the emotions of anger, hatred and malice.

In the study of psychology we learn that we can voluntarily cultivate habits of thought by repeated auto-suggestion. An intelligent use of this power would ultimately transform all antagonism into harmony in the mind of the teacher in relation to the pupils; they in turn would respond as a musical instrument vibrates to a given sound, and increase the harmony. This is a most effectual way of cutting short the road to mental prostration which so many teachers travel. There is no reason why teaching should not be a delightful occupation (and it is to many) if the kindergarten methods can be carried up through the grades and some of our best educators think they can. This is best done by creating and securing great interest in the work, thereby securing attention. Enthusiasm is always catching, and extracting a truth or solving a problem is attended with a sense of victory that leads to closer attention and correct habits of study. A well ventilated school room secures physical comfort and quiet adds to the capability to study.

When we realize that children are daily building up their individual character by the impressions they receive, by the ideals put before them, we see the responsible position a teacher occupies. Any injustice or partiality shown to a child blunts his sense of right and wrong and renders him less able to observe the golden rule. At this impressionable age the suggestions received may build up a beautiful or distorted manhood or womanhood.



Mrs. Hopkins, speaking of the relation of school to citizenship, says: "The statute of the State requires the teaching of the effects of alcoholic liquors. Here begins the first effort to meet the temptations which thicken about the growing boy and threaten to make a brute of him. This is more palpably direct and important in its influence on citizenship than mere generalizations. How much or how little of this aggressive teaching is best for the child, must be decided by his surroundings and his evident tendencies. I would deal very cautiously with such lines of instruction. I do not recommend the representation of images of vicious impulse and habit for the attention of children. I like to see evil killed by good, if it has not become so deeply rooted that only subsoil plowing will do; but at any rate, see to it that something interferes with the degradation and indulgence of animal appetites, and that we are to have a generation from our schools who are more human and less brutish; that human life and character shall go on in its evolution towards the divine and immortal, and that our land shall not lose the lustre of its high beginning."

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To offset the drag of temperament and race, which pulls down, learn this lesson, namely, that by the cunning co-presence of two elements, which is throughout nature, whatever lames or paralyzes you draw in with it the divinity, in some form to repay. A good intention clothes itself with sudden power. When a god wishes to ride, any chip or pebble will bud and shoot out winged feet, and serve him for a horse.—*Emerson.*

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Never bear more than one trouble at a time. Some people bear three kinds—all they have ever had, and all they have now, and all they expect to have.—*Edward Everett Hale.*

## BOOK REVIEWS.

WHY I AM A VEGETARIAN. By J. Howard Moore. This little brochure deals with the humanitarian and ethical side of the question of killing animals for food. From the author's standpoint he argues very clearly, but his view is not comprehensive, and like all half-truths is dangerous in that it bears a resemblance to the whole truth. He makes a touching appeal for the rights of all creatures, and deploras the cruelty with which many of the faithful domestic animals are treated when their day of usefulness is over. Wanton cruelty is not to be tolerated in any shape or form, and the tender, though exaggerated sentiment displayed by Mr. Moore is praiseworthy. Evolution reconciles us to the necessity of the lower forms of life subserving the higher; this principle is not confined to the domain of man alone, but runs through all nature. There is wholesale murder (if you must call it so) on every leaf in the summer sunshine; "Nature red in tooth and claw," by this means preserves a balance among the various expressions of life; and maintains the upward and onward movement in the great cosmical plan. From the lowest one-celled creatures up to man with his infinite possibilities, an unmistakable purpose runs,—each creature is born to serve something higher than itself, and in the marvelous economy of nature, thus conserve the interests of the whole. The blind crawling earth-worm, among the humblest of creatures, performs a work of inestimable value to the farmer, aerating the soil by its constant borings; and often ends its existence by becoming food for birds. Thus the lower is absorbed in the higher and the worm is not lost, but in a manner transformed into the songbird.

Rather than call this process murder, let us call it a divine alchemy which transmutes the gross into the finer metal. The carrion crow,—a fellow for whom we all feel a marked repulsion, by his manner of living converts decaying matter into wholesome living tissue, thus prolonging his own life, and purifying the atmosphere for others. The common house fly,—that scavenger we try so hard to exterminate, makes life much more tolerable

(some naturalists say *possible*) for us, by devouring substances that are dangerous to life. Each created thing performs its part in preserving the harmonious whole. The lower forms of life, led by that unerring instinct with which the Creator endowed them, seek their prey that they may live and serve the purpose for which they were created. Without any assistance from man, whom Mr. Moore designates as the "colossal pedants and assassins," the wolf will mercilessly tear to pieces a dozen sheep, while one would more than suffice for a meal. A fox will do the same unnecessary slaughter in the hen-coop. Nature has placed such tremendous emphasis on the instinct of self-preservation, that were there not some check placed upon these unreasoning creatures, by Nature herself, they would exterminate each other, and defeat the whole plan of creation.

So prolific are the fishes in the sea, many of them multiplying themselves a million times in the year, that were there no exterminating process the vast ocean would soon become a solid mass of fish. This would not only preclude the possibility of navigation, but would render the ocean insufficient for the finny tribes themselves. We cannot improve the plan of creation. The animal stores within himself a large amount of energy, gathered from the vegetable kingdom; this conserved energy man properly appropriates as a means of serving higher purposes; "the hog eats sixty bushels of corn, and the man eats the hog." In this way the animal serves the only purpose for which it was created. This purpose is not incompatible with the maximum of bovine happiness. As Rev. Jenkin Lloyd Jones said in effect when speaking on this subject,—a cow in the deep clover-fields of Illinois, with only a few years of existence, has a far more desirable life than a half-starved cow in India, where she is not killed, but drags out a miserable and prolonged existence. The awful famines and diseases brought on by starvation in that unhappy country might be averted by proper nutrition, and no one can gainsay that both men and animals would be the gainers if the western customs of meat eating were established in the Orient.

One other point that escapes the vegetarian in his arguments is this,—if man subsisted on nothing but fruits and grains, it



would be necessary to exterminate a large proportion of the animals, as there would not be sufficient food of this kind for their support and man's also. Large tracts of pasture would have to be cultivated for the production of cereals, so crowding out the animals would be an absolute necessity. While we think every man must be a law unto himself, it seems that the present condition is best for all. Published by Purdy Publishing Co., Chicago.



PRACTICAL OCCULTISM. By Ernest Loomis. Like all of Mr. Loomis' books, it deals with the powers inherent in one's self. The transforming power of thought rightly directed to intelligent ends is the keynote of the work. In the seven essays which comprise the volume, the author covers a large field of operations; he writes with the clearness and confidence of a man who has passed from hypothesis to facts. In the essay, "Health Receipts" we recognize our old friend "Suggestion" taking a prominent part; and the formula laid down as health rules are auto-suggestions of a most emphatic and helpful kind. The book is well written, and will be found interesting to those who are thinking along the lines of occult science. Published by Ernest Loomis & Co., Chicago.



VIBRATION THE LAW OF LIFE—A SYSTEM OF VITAL GYMNASISTICS WITH PRACTICAL EXERCISES IN HARMONIC BREATHING AND MOVEMENT. By W. H. Williams. This book contains practical instruction in the art of harmonic breathing. It claims the possibility of the mutual development of soul and body by this means, and in a bold and original manner formulates the law governing those vital gymnastics. The spirit of the book is reverent and wholesome; clear in statement and instructive. It falls in line with much of the most advanced thought of the day. Price \$1.25. Published by The Temple Publishing Company, Denver, Colorado.